

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WE'RE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

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WILLIAM A. DREW.—Editor.

[From the Evangelical Magazine.]

A SERMON,

BY S. R. SMITH, of Clinton, N. Y.

"I form the light and create darkness, I make peace and create evil, I, the Lord, do all these things"—Isa. xvi. 7.

This is part of a formal and direct address to Cyrus, who sometime afterwards became master of the empire of the Chaldeans. And it was intended to satisfy him and others, that the God of Israel was truly and exclusively the God of the universe—the only living and true God. A particular fact is therefore asserted, directly calculated to bear upon the religious principles of many of the Orientals, and probably with an immediate reference to Cyrus himself. And we may remark, that it was almost the only fact in the whole compass of conceivable possibilities, which would be effectual in convincing him of the exclusive divinity of Israel's God. This will be more manifest on investigation.

At this time, that is, when the text was uttered by the prophet, and long before, a religious sect existed in Persia, whose doctrines were received in Chaldea and even India, which maintained the existence of two Gods—the one good, and the author of all goodness—the other evil, and the author of all evil. The good deity was called Tazdan or Ormuzd—the evil deity was called Ahriman.

A part maintained, that both these supposed Deities were eternal and uncreated—but others maintained that the good god, only was strictly eternal, and had created the evil one. But they agreed that the good would finally triumph over the evil god, when each should have a world for himself, fitted for the exercise of their respective powers—one world containing nothing but evil, the other, nothing but good.

These deities were represented by light and darkness,—and as fire was a source of light, the sun was considered as the symbol of the god of goodness, and through it every office of piety was tendered to him. Hence his worshippers always approached him by fire. Thus much we learn respecting the religious opinions of the ancient Persians, from Prideaux, and others, who have very carefully and laboriously investigated the subject.

2. As good and evil are necessarily mixed in all the affairs of the universe, as well as light and darkness, it was of course inferred, by the Magians, that neither a good nor an evil being was the exclusive ruler of affairs. Merely to have asserted that God was good—would only have referred the mind of Cyrus to his benevolent Deity; and, on the contrary, to have called the Deity evil, would have excited, in the same mind, only the idea of his evil god. Two things are, therefore, asserted in the text and context, which directly meet and contradict these views. That there is but one God, and that he is Author of all things. Indeed both these are compromised in the text, where the Deity asserts that he is himself the Creator of light and darkness—peace and evil, and he, as Lord, does all these things.

Of the truth of this assurance there can be no doubt. The very existence of God—the intelligent Cause of all causes, presupposes that pain and pleasure, light and darkness, good and evil, as we denominate them, are all produced by his plan of physical and moral government. And this is not only declared in the text, but is avowed by the patriarch Job, who says—"shall we receive good at the hand of God, and shall we not receive evil?" And the whole book of Job, is an exemplification of the truth which he here acknowledged—for all his pains and pleasures, joys and sorrows, sufferings and comforts, are ascribed to the divine interference.

We proceed, therefore, to notice the manner, or way, in which we can, with propriety, conceive the Deity to be the Author of both good and evil; and then draw some useful inferences from the fact.

1. Ordinarily, and in the course of common providence, God is never directly, either the author of good or evil. Both are the result of the operation of second causes.

Thus light is the immediate effect of the presence of the sun above the horizon; and darkness is the immediate effect of the absence of the sun, or in other words—the motion of the earth, by which the sun is placed on the opposite side of the globe.

Health is the immediate result of the regular and undisturbed action of the functions of life, and sickness is the direct consequence of some disturbance in the animal economy. Good, in a moral view, is the immediate consequence of a regular and upright course of conduct; and evil is the neglect to follow virtue, or the transgression of the rules of propriety and duty.

Now, in reference to all the common phenomena of providence, we never say that God directly makes one man the subject of pain and sickness, and another, of health. But we refer ourselves, without effort, to immediate causes which produce these results. So likewise in morals, when we behold man walking in truth and uprightness, how readily we refer to

the influence which education, habit, or good principles, have exerted over him, to account for his character. And, on the other hand, when we see another lost to all that is noble and good—one who disgraces his nature by the practice of every foul offence, how plain is it to us that his situation has been unfavorable, or his youth neglected, or want, or passion, has drawn him away from duty and from good. In all these supposable varieties of circumstances of this description, it never once occurs to us that there is an immediate effort of Almighty power which irresistibly impels the creature so to act, or so to enjoy or suffer. We take in the actions and the responsibility of the creature, as the procuring cause—and we judge both naturally and philosophically in so doing.

What physician would venture to visit the sick, if only the hand of God was seen in disease—who would give alms, if God had visibly brought want—whose virtue would receive commendation, if it were felt that God impelled the creature to obedience—and who would be condemned for an offence, that it was perceived God had inspired? So plain is the fact in these, and all similar subjects and so plain, also, that public opinion—the common perception of every man is in the right, in relation to this subject, that we need not pursue it with further illustrations. God governs, but has made us responsible for our good or evil conduct.

2. There are instances of direct interposition, by miracles, where the Deity is the visible agent in the production of what we call good, or evil. We use these terms reverently, meaning, only, that they are evil in relation to ourselves, and in our estimation. And this, we trust, will be made to appear in the course of our illustration.

The flood was an evil brought upon the old world, in consequence of sin—and it is avowedly an instance of the immediate agency of God. In no one instance, is there clearer and more direct evidence of the interposition of the Deity—fact, everywhere, in Scripture, ascribed directly to the power of God. And yet no one thinks it less an evil upon the generation concerned, than if produced in the ordinary course of events, on a single city, by the intervention of an earthquake, or a volcanic eruption.

In the visitations upon Pharaoh and the Egyptians, whether in the plagues on the former, or the sudden destruction of both, there is much of what we denominate evil. Yet in the same miracles which were evil to the Egyptians, there is the greatest good to the Hebrews. So that as they are viewed with reference to one or the other, they were evil or good. And concerning ourselves placed on an eminence from which we can view the passage of the Red Sea, we shall at one view see the hand of Omnipotence rolling back the waves upon the host of Pharaoh, and at the same moment stretched out in protection, over the thousands of Israel, and helping them with triumph, liberty and peace.

To name no more, most of the miracles of our Saviour, were purely benevolent and merciful. Nor can it be objected, that they were not the immediate productions of the Divine power. Our Lord always ascribed them to the power of God, and those who witnessed them, never doubted that they were as much the effects of a superior energy, as those of Moses or Elijah. They knew that man possessed no ability, in himself to arrest instantaneously the ravages of disease—that he could neither restore the blind to sight, nor the dead to life. And seeing all these reasons done, they inferred—what every reasoning man must infer—that "God was with him."

From these examples, which embrace every moral or physical aspect, comprised in the whole catalogue of miracles recorded in the Old and New Testament, we see a course of conduct every way corresponding with the operations of common providence. We perceive that pain and death fall on all ages and classes—that moral actions are inspired, and rewarded or punished, and that good and evil as far as man is directly interested are dispensed immediately from the hand of God.

3. A question of great moment, grows out of the facts here presented. It is, whether we are to regard the character of the Deity, as a mixture of good and evil—the result of opposite principles, and conflicting passions; whether in the great system of his economy there is any such thing as positive and substantial evil, or whether both himself and his dealings are alike good? Whatever may be the fact, in regard to our present apprehensions and feelings under the pressure of immediate pain and distress, we are, in general, so far philosophers as to know, most satisfactorily, that with our present constitutions it is impossible to escape them. And thus on the whole, though we encounter and endure many distresses, still we feel convinced that we are gainers by existence. Yet to be what we are, implies that we must suffer what we do. But no one thinks that there was any evil intent in God, when he conferred existence; but, on the contrary, that we are under unutterable obligations of gratitude for our creation. And when we reflect on the capacities with which we are favored—the

inlets of knowledge, and enjoyments thus afforded, and the endless variety of means furnished by a wise and gracious Providence for the promotion of our comfort and happiness, we must feel that to be, with all our woes, is a great and desirable benefit.

And this consideration derives confirmation when we see before us another and a better state of being. An existence, the admission to which is through the grave. This fully reconciles us to death, and to all the sufferings preparatory to that great change, because to die becomes the means of entering upon a more exalted life.

From this view of the subject, all that was apparently evil becomes good—all that was suffering is converted into sources of imperishable joy. A joy, to which superior spirits will be forever insensible, that of feeling deliverance from pain, and grief, and death. Thus will it be made to appear, that "all things work together for good."

In a moral point of view, it will be found much more difficult to reconcile the ways of Providence with a perfect benevolent design. There is such a mass of iniquity—such a perverseness of temper and feeling—such horrid cruelty, and such overwhelming wretchedness and misery produced by sin, that it seems, at first sight, impossible that it was either intended for good, or can terminate in the production of a benevolent end. One thing, however, is certain—sin must either terminate in the production of a greater good, or it will be forever impossible to exempt the character of God from the imputations of cruelty. Let us, however, appeal to facts. The apostle John appears never to have been guilty of any particular crime; at least we have no evidence, from the Scriptures, that he was. The apostle Paul, on the contrary, was what the Scriptures represent him, a most violent persecutor and very wicked man.

The difference is certainly very great—but what concerns us, is, whether the offences of the latter can be so controlled as to render them subservient to the purposes of Divine goodness. Recollect, then, the exceeding inveracity of his prejudices—the ardency of his temper—the warmth of his attachments, and his untiring perseverance. His conversion answers a double purpose—it shows that he must have perceived irresistible evidence of the system which he adopts, and will have the tendency to induce others to examine the subject; while, at the same time, his devotedness and his untiring assiduity will have the effect of greatly promoting the principles which he professes. Thus his very vices, will be overruled for good. But how is this to affect himself? Is he to become as acceptable in the view of Heaven—is he to feel the comforts of the Gospel as effectually as the beloved disciple? Certainly—for the retrospect of what he was, will certainly induce a very high degree of gratitude, when he remembers the high and holy calling assigned him, and the glorious destiny that awaits him. And nothing can be plainer than this truth, from his writings. His mind is literally overflowing with the fulness of joy. The Gospel saved him from great crimes and great misery, and his joy was inexpressible and "full of glory." For proof of this, hear him say, "we who have believed, do enter into rest." And he assures his fellow-laborer, in the prospect of death, that "he is ready to be offered," &c. The man who can look back on life, with so much composure, and forward beyond the grave, with such assurance, is happy. We conclude this particular, with a few Scripture examples directly in proof of the positions here assumed.

It is certain, and always admitted, that the brethren of Joseph were great sinners. Yet the particular crime of which they were guilty, produced the exaltation of themselves and families—gave them security, protection and support when they most wanted these things, and probably preserved the lives of an innumerable multitude of the human race. So that in view of these benefits, Joseph instructs them not to be angry with themselves—for though they "meant it for evil, yet God meant it for good."

The rejection of our Saviour by the Jews, though a great and national sin, has no doubt laid the foundation for the gathering of the Gentiles. The apostle has said in the most unequivocal manner, that "they were broken off, that we might be grafted in." And he argues that if their rejection was the salvation of the world, their fulness should be more complete—"how much more their fulness." What distinguishing favors will crown the latter day glory of Israel, it is impossible for us to conceive. It is enough to know that it is promised, to confirm our view of this subject, and to show that as we recede from the mere present concerns and present characters of men, and approach the great plan of sovereign and divine goodness—just in that ratio do we lose sight of sin—of all evil—and contemplate a wide—a boundless extent of goodness, where every dispensation, and every character, and every condition is amalgamated in one great, perfect, and unchangeable system of unmeasured happiness and perfection.

The objection, that these are single and isolated cases, which furnish no criterion for determining the case of others, fails entirely, when it is recollect that all these examples are intended to give us instruction—enabling us to judge, from facts that are plain, of those which are obscure.

Good and evil, as we term these different events, actions and characters, become, in the hand of Deity, only different means of producing the same results; like a benevolent parent, who converts all the circumstances and practices of his children, into so many means of exhibiting his own character, and bringing about his own benevolent plans.

Properly explained, and duly understood we may therefore ascribe, without hesitation, to the Deity, what he claims as his exclusive prerogative in the text—the creation of light and darkness—peace and evil. Darkness, before him, becoming light—and evil by his energy, being transformed into good. And thus all things and all events conspiring to teach that he is "good and doeth good"—"good unto all, and his tender mercies are over all his works."

From the facts and illustrations before us, we may draw the following inferences.

1. That when the professors of the Christian doctrine, ascribe to a malignant being, whom they call the devil, so much of ubiquity and power as enables him to dispute the empire of the universe with Jehovah, they do, in fact, hold the same general opinion as the ancient Magians. This becomes still more obvious, when it is recollect that they assigned ultimately to each a separate empire, where good and evil should be separated from each other—where, in one there should be nothing but goodness, and in the other nothing but sin, and darkness, and suffering. Many Christian professors now sincerely and devoutly believe, that a time will come when God will take the good to himself, and consign over the evil to his adversary, whose reign shall be coeval with his own, and only measured by the duration of eternity. The Manicheans, a sect of primitive Christians, openly maintained the doctrine of two eternal principles of opposite characters; and there is good reason to believe that similar principles very generally infected the Church from their time.

2. In the ratio that the primary cause of

evil is to the good, which is to triumph over darkness, sin and death. Nor do the morbid and maniacal transports which sometimes seize the enthusiastic devotees of those systems, militate, in the least, against this position. Their joy is frenzy—it is the momentary reaction of the mind when the violence of fear relaxes its hold—and perishes, when reason and reflection resume their empire.

Not so the calm subject of that holy confidence, inspired by truth, who "sees a God employed in all the good, and ill that chequer life." May this joy be ours—the growth of wisdom, truth and virtue,—may our devotions be accepted, and our faith perfected through Jesus Christ our Lord.—AMEN.

Religious Excitements.—Religious excitements as well as any other may be carried too far; and the cause of virtue and morality may be brought into disrepute by well meant, but injudicious efforts to build it up. When religious zeal is violent, we may reasonably expect a reaction, and we have almost invariably found it to be the case, that those who have distinguished themselves by unnatural exertions on one side, have been found, as soon as the excitement subsided, as far on the other side.—Prov. Journal.

Divines tell us that God, on account of the sins of the world, condemned Christ, who was perfectly righteous, to suffer in the room and stead of the sinner, and that he now justifies the wicked on account of the righteousness of Christ. The wise man says—"He that justifies the wicked, and he that condemns the just, even they are an abomination to the Lord." Prov. xvii. 15. If, then, God condemns Christ, who is just, and justifieth me who am wicked, he does two things that are an abomination in his own sight.—Anchor.

What we conceive to be failings in others, are not unfrequently owing to some deficiencies in ourselves; thus plain men think handsome women want passion, and plain women think young men want politeness; dull writers think all readers devoid of taste, and dull readers think witty writers devoid of brilliance; old men can see nothing to admire in the present days; and yet former days were not better, but it is they themselves that have become worse.

Drunkenness is a social festive vice. The drinker collects his circle; the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing, and perhaps emulating the rest, till a whole neighborhood be infected from the contagion of a single example.—Paley.

An English paper, the "World," has an excellent motto: "In memory things, unity; in new essences, liberty; in all things candor." How much better acting and of irrational doing might be avoided, were all men to act in the spirit of such a motto!—N. Y. Soc.

THE INTELLIGENCER.

"And Truth diffuses her radiance from the Press."

GARDINER, FRIDAY, OCTOBER 23.

RESOLUTION OF THE MISSIONARY SOCIETY.

At the 22d annual meeting of the American Board of Commissioners for Foreign Missions, at New Haven on the 7th inst., the following Resolution amongst others was adopted.

Whereas Samuel Austin Worcester and Elizur Butler, missionaries of this Board have declined either to take the oath of allegiance to the State of Georgia, and obtain a license from the Governor to reside in said territory, or to depart therefrom, and are in consequence now under sentence of imprisonment for the term of four years, in the Penitentiary of said State, therefore,

Resolved, 1. That as far as the facts of the case are now before this Board, this Board do APPROVE of the conduct of their Missionaries under these trying circumstances.

Resolved, 3. That the Prudential Committee be, and they are hereby, directed to address a respectful memorial to the President of the U. S. claiming the protection of the Executive government for the Missionaries of the Board, and at their discretion to present a memorial to Congress on the same subject.

The general Government will know now just what to do. When a Missionary Society undertakes to enlighten the President and Congress on the subject of their official duties, those functionaries must be altogether without excuse if they do not "protect the missionaries," even at the expense of crushing one of the States of the Union. Unfortunately, however, the general Government does not seem to look to enclosures of Priests for instruction as to its civil duties. Such instructions have several times very generously been urged upon it, and as often been rejected. However, this is a serious business. We do not pretend to say whether the Laws of Georgia, claiming civil and criminal jurisdiction over that part of her territory occupied by Indians, are constitutional or not. Legal judges differ on this point. But admit they are unjust, still we conceive the conduct of the Missionaries cannot be "approved" except on the plea that it is a paramount duty for them, in the exercise of their mission, to set themselves up as judges of civil law and to interfere with the operations of the Government. What did they go to the Cherokees for? To pick a quarrel with the authorities of Georgia and the general Government? No. They went professedly to teach religion to the Indians. Well, suppose that this was their supreme and single object, and suppose too they met with an obstacle in the way, was it not their duty to overcome every obstacle for the sake of accomplishing the purposes of their mission? Most manifestly. Let it be remembered, that Georgia was never unwilling that the Missionaries should remain in the Cherokee Country, nor have the authorities of that State ever been disposed to interfere with the missionaries.

Orthodox papers would try to make it out otherwise, but the fact is as we have stated. In the course of legislation, whereby Georgia determined to claim the right of jurisdiction over what she regards as her own territory, a law was passed requiring that no white person should reside in that territory without taking a license from the Governor. Missionaries are white persons; but it would not do to make a partial law. If the law excepted Missionaries, every speculator and pedlar in the country would hasten to the Cherokee country and set up for a Missionary, thereby defeating the object of the law. Now if the Missionaries thought only of teaching the Indians literature and religion, if they were not actuated by "Church and State policy," and had no disposition to pick a quarrel with "the powers that be," but were willing to "render unto Caesar the things that are Caesar's," it is not manifest, that they would have so far made a sacrifice of their individual opinions on civil matters, as, for the sake of performing their paramount duties, to accept simply a license from the Governor? Then they might have remained there un molested and prosecuted the business of their mission. But no—wise and stubborn souls—they would not do so much as even this. Nay, they refused to accept a license when carried to and offered them! The consequence is, they have had to submit to the law, in common with other "whites" and been sentenced to the Penitentiary for violating the law. We can feel no pity for such men. If they choose to go to prison—to leave their field of labor and let the Indians go down to hell for the want of orthodox theology, rather than to accept a permit to remain amongst them and fulfil their duties to them; why then, we say, let them go. The clerical character should not be above the law; nor a black coat secure a criminal against the operations of justice.

As for the American Board of Commissioners for Foreign Missions, we suspect they will go on a very Quixotic expedition if they think to control the national Government in matters of State. They may petition the President to send an army into Georgia and put her whole population to the sword, or they may more directly petition Congress to enact a law marrying the orthodox Church to the civil Government—such prayers, however, we opine, will not meet with a very favorable hearing.

We perceive by another resolution of the Board, that the ground on which they claim the Protection of the General Government for Messrs. Worcester and Butler, is that "the government of the U. S. has, from time to time, extended its aid, sanction and encouragement to these Missionaries." This is an astounding fact; but we believe it is true. We recollect last winter a Member of Congress sent us the Report of the Secretary of War in which was contained an exhibit of the amount of money paid out of the National Treasury for the support of Missionaries! The fact astonished us at the time, and we mentioned it for the information of our readers. What the sum was we have at this moment forgotten. We recollect, however, that it was large. By turning to our files the exact amount can be seen. Fellow citizens, are you willing that the orthodox should thrust their long and greedy arms into the national treasury to get money to support their preachers and carry on their sectarian operations?—operations which in one case at least have made much serious difficulty between the General Government and a sovereign State! The practice alone is of long standing. Reform is necessary.

Mr. George B. Butler of N. Berlin, N. Y. was driven by the fell spirit of Orthodoxy to kill himself on the 8th inst.

[From the Christian Mirror.]

Protracted Meetings. From the long, loud and bitter complaints against these meetings, which swell the columns of Universalist papers, of late, we conclude that universalists regard them as dangerous to the interests of their sect. We had before heard that Universalists had not unfrequently been converted, through their instrumentality.

The editor of the Mirror, in the above, judges other people too much by himself. This is not always a correct rule of judgment. It does by no means follow, that, because the orthodox oppose or approve things from mere sectarian motives and self interest, others do the same. We suppose it would be impossible for Mr. Cumings to conceive how men can act from principle in opposing what they regard as erroneous and hostile to the well being of society. We do assure him, however, he the assurance as hopeless as it may on his mind—that Universalists oppose these "protracted meetings" not, by any means, because they regard them as dangerous to the interests of their sect—but an idea never entered our head—but because we deem them a real nuisance in society—a cholera morbus, a contagion, as odious in the moral world, as the small pox in the physical. No doubt Mr. C. has heard of Universalists being converted through the instrumentality of protracted meetings; we too have seen the same stories in orthodox papers. We have also seen, what he will not allow himself to see or acknowledge, those stories denied and proved false by competent proof in almost every case. It would be no surprising thing if Universalists, such as are predisposed to the dispenser, should in some cases take the contagion, either in the natural way or by inoculation; for they, as well as other people, are mutable and liable to disease.—

We have ourselves wondered, that no more have been caught in the traps that have been set for them. As our souls are our own, we do not know, nor have we heard from any credible source, of a single case of conversion from Universalism to particularism by the instrumentality of protracted meetings. We have reason to bless God, that he has given them "strength equal to their day," and preserved them from the deluding, insane and demoralizing influences of these meetings.

Revivals. Notwithstanding the unusual number and power of revivals in our land, at the present time, it is estimated that more die daily within our borders than are brought into the kingdom of Christ [i. e. brought into Unitarian churches]. This thought is indeed appalling, especially if we reflect what must be true in ordinary periods, if such is the fact even now. It is also said in reference to the healthful influence (?) of revivals on our country, that at the present degree of their extent and power, they would not counterbalance the increase of immortality and error.

A pretty good confession on the back of the numerous accounts current of the sweeping work which revivals are now making, and of the droves which are passing. The above we extract from the Mirror, taken from the Connecticut Observer. Now look at the fact, as exhibited by this orthodox testimony. After all the revivals which exist to so great an extent amongst the Arminian Calvinistic Congregationalists, the Presbyterians, the Methodists, the Calvinistic Baptists, the Free-will Baptists, the Dutch Reformed churches, the Episcopalian, the Christians, the Cochranites, Mormons, &c. &c. it appears that the authors of them all together are not able to make converts enough to supply the place of those who die daily. Further on, in the same article, it is also admitted, that "more are daily added to our population, than are converted to the faith." It is manifestly plain then, that with the best success they ever had, they are on the whole going astern rapidly; and if they can make no headway now, how long will it take them to accomplish all their purposes?

The efforts of these men always remind us of a man tugging hard to row a boat at the rate of three miles an hour up a stream that sets down at the rate of ten knots an hour. They do go through the water; and, making a great racket about it, call on all around to see how fast they get ahead! but the great current, at the same time is carrying them down more than twice as fast as their leaky vessel worries through the tide. The great current of public sentiment is against them; and though they make some headway in their exertions, that current is carrying them to pot as fast, as all things considered, we ought to wish them to go.

There is another fact in connexion with the above confession which is worthy of notice. And this is, that notwithstanding the extent and power of modern revivals, the increase of crime and error is greater. This is, as might be expected. We always knew and said, that these excitements were calculated to increase the amount of crime and infidelity in the country. We are glad the Connecticut Observer, has incidentally had the honesty to confess the fact.

NEW SOCIETIES.

We are happy in being able to state, that a Society of Universalists was legally organized in Pownal, Me. on the 29th ult. The society consists of about thirty members. It is contemplated to erect a meeting house for its use next Spring. Meanwhile measures will be taken to procure materials &c. Br. Folsom labors a portion of the time with the brethren in Pownal, and, as we should judge from the forementioned fact, with advantage to the cause and acceptance by the people. May God grant his rich blessings to descend upon and abide with this infant society.

From the Minutes of the Penobscot Association, published in our last, we notice, that a Society has been formed in Abbot. We are acquainted with some very worthy brethren and friends residing in that town.

We learn that it is in contemplation to form a Society without delay in Carthage, Me. A highly valued brother residing in that town has related to us a pleasing account of the prospects of the cause of God's impartial grace and salvation in that town.

WESTBROOK SEMINARY.

As some of our friends hereabouts seem to have misinterpreted the design of our remarks on the 30th ult. on the subject of this Institution and the proposed Theological Seminary near Boston, it becomes us to say that we meant those remarks as a hint to our Massachusetts brethren not to do any thing to injure our Institution because it is "down east," but if consistent with their feelings, to lend us a helping hand and assist in establishing one liberal Institution, already incorporated. We are doubtful whether, at present, two can be sustained; and fear that the attempt to establish another will be the means of injuring the common object which we have in view.

We believe that subscription papers have been put into the hands of several Agents and brethren in various parts of the State, with a view of obtaining the sum necessary to put the Institution in operation.—Such will suffer us respectfully to suggest to them the necessity of a speedy and active exertion in aid of the Seminary. If any thing is to be done, all will perceive the necessity of its being done before the next meeting of the Legislature. We appeal to them, therefore, as brethren who have the prosperity of our common cause at heart, as brethren who in this case are willing to show a little patriotism and would not always have orthodoxy govern every source of learning in our country, to give this subject a generous and seasonable attention.

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TRUSTEE MEETING.

A meeting of the Trustees of the Westbrook Seminary is notified to be held at the office of F. O. J. Smith, Esq.—Portland, on Wednesday next at 10 o'clock A. M. The attendance of every member of the Board is highly desirable.

ADVICE.

In reply to the application of a friend, we hardly know what to say by way of advice to those liberal parents who have sent their children to obtain an education at Waterville Academy and the College. It must, we are sensible, be a painful thing for them to know that their children, absent from home, are made subject to the mal aria, the religious pestilence which now prevails in those Institutions. The exercises at the College and Academy were suspended for several days of late on account of a protracted meeting; and a principal object of those concerned in the work of education we suspect yet is to frighten the students into the water and next into the Baptist Church. They have succeeded, we understand, in baptising several children. Under such circumstances, liberal parents will, of course, act according to their own discretion. If their children have nerve enough to withstand the influences around them, they may still make improvement in their proper studies; if they have not, it seems a pity that parents should be obliged to pay for what they must regard as an essential injury to their children.

TO MINISTERS.

[The suggestion which we made several weeks since, relative to our ministers giving the avails of a day's preaching, for the benefit of Westbrook Seminary, has been, we are informed, favorably received; and we have been requested to name some day when it might be proper to perform this service. Perhaps it might not be convenient for all to adopt the same day, though on some accounts we should think this arrangement highly desirable. Moreover, it is a matter of delicacy for us to designate a particular time. We will however, since we have been so requested, mention Thanksgiving day for this purpose. All our preachers, we presume could, not inconveniently, make an offering of that day to aid the cause of our Infant Seminary. If this suggestion is approved, we will thank our ministering brethren, one and all, to notify

as possible of the places where they will

preach on that day, and we shall take pride and pleasure

of inserting under the head of "Thanksgiving Appointments" an extensive list of notices for the

purpose mentioned. It is hoped that the brethren,

with whom the preachers labor on that day, will enable

the ministers respectively to present such a sum to

the Treasury, as will be honorable to all concerned.

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not a good creature, or work of God.—It makes the various substances of which is distilled, but they are wholesome, and intoxicating. Men have sought out the invention of changing nourishing food to poison. Do men aim at the glory of God, either in making it, vending it, or drinking it? Dr. Rush names many leathern and destructive diseases of body and mind, which are "the usual, natural and legitimate consequences" of the use of distilled liquor. Can people who know this, aim at God's glory, while they indulge in its use? How can a man pretend to be a Christian, and yet allow himself in taking a slow poison, which in 8 uses out of 10, shortens their lives 10 or 20 years? Is not this self-murder? Can he encourage his neighbor to do this, without the guilt of murder? An orthodox writer says, "distilled liquor tends to destroy all that is pure, and spiritual and holy, while it kindles in body and soul the very flames of hell." These wicked murderers, who commit suicide are turned to hell then in this world, for these flames are kindled here. If there be a hell in another world, it must, according to this writer, be kindled with some other flame? Dr. Rush would not allow strong drink to be given him when he was dying. He new the evil effects of it too well to wish to be stupefied by it when he was about to enter the spiritual world.

For the same reason, probably, our behaviour would not receive the "wine mingled with myrrh," when he was near death. Who but an enemy to God, would hate to fall into his hands, sensible of eternal realities. Is it not often the wish of the ungodly to die stupid as the beasts that perish? Does not the dread of death and eternity argue either ignorance or unrecognition? Must not every sensible dutiful child love to visit his father's house? are not all those persons disobedient, who refuse to do all to the glory of God? S.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, OCTOBER 28, 1831.

FOREIGN NEWS. Intelligence may be expected by next arrivals of the surrender of Warsaw, to the Russians and of the elevation of Prince Czartoryski to the government of Poland in the name of the Emperor of Russia. We may expect too, to hear of the execution of the heroic and valiant Skrynecki and the brave Poles as rebels and traitors. The latest is furnished by Berlin papers of Aug. 24. They furnish intelligence that on the 8th August, when the Russians were within 5 miles of Warsaw, the new Russian Commander, Gen. Dembinski resolved to march his forces out of the city for a general and final battle. Before, however, all the troops were on the road, a sharp action of Cavalry took place in which the whole of the Polish Cavalry was defeated and driven towards the city. Popular tumult ensued within, bands of rioters traversed the streets, who put to death Generals Jankowski and Bekowski and about fifty other persons. All is considered as lost to Poland. At the last dates the Russian Army was within two and a half miles of Warsaw where it was thought terms of Capitulation would be submitted to without further bloodshed. Thus the freedom star of Poland seems to have set—but we trust in God it is but to rise again with renewed strength and glory.

The account of Nicholas having dismissed the French Minister is regarded as undoubtedly correct by our editors; by others it is strongly doubted. If it be true it amounts to a declaration of War on the part of Russia against France.

The British Reform Bill passed the House of Commons on the 8th Sept. The debate on the general measure is yet to be renewed in the House of Lords. The Coronation of King William was to have taken place Sept. 8.

A tremendous fire took place in Constantinople on the 21st August, which consumed no less than 1800 houses, leaving 60,000 persons without a shelter.—The account of an extensive insurrection in the Russian military provinces is confirmed.

Portugal. The insurrection in Lisbon on the 21st August, has resulted not in the deposition of Dom Miguel and the elevation of Donna Maria to the throne, as was contemplated by the insurgents, but in the loss of about 200 men killed and 374 sent off to prison.

Don Miguel has notified our Government of his willingness to surrender all the detained American vessels, indemnify their owners and proceed immediately to the conclusion of a Commercial Treaty on the most liberal principles.

Providence has become a City. The Mayor is allowed a salary of one thousand dollars. The late riots at that place have brought the citizens to see and feel the necessity of a more effective municipal government, than that of a mere town incorporation.

Our streets for a week or two past have presented a very lively and bustling aspect, we presume business was never so brisk here before.—The wharves, have generally been crowded with vessels. For several days during the past week, we counted upwards of forty sail—mostly large sized—all actively engaged in discharging or receiving cargoes.

LAUNCH.—A fine schooner of 100 tons, copper fastened and coppered, called the *Arab*, was launched from the yard of Mr. William Bradstreet, in this village, on Tuesday last.

STATE OF MAINE.
By the Governor of the State of Maine,
A PROCLAMATION,
For a Day of Public Thanksgiving and Praise.

By and with the advice and consent of the Council, I appoint Thursday, the first day of December next, to be observed throughout this State, as a day of Public THANKSGIVING AND PRAISE. And the People are requested on that day to meet in their respective places of public worship, to offer up to Almighty God their united and grateful acknowledgements for the increasing prosperity of our Country, and the manifold blessings by which He has so signalized us above other nations.

In this eventful age of civil commotions, we have abundant cause to be thankful that our invaluable Political and Religious Privileges have been continued to us unimpaired; that from the first settlement of our Country we have always been Free, and no power, barbarous or civilized, has ever been suffered to prevail against us. The Arm of the Lord has truly been our shield in all times of danger, and our pious ancestors looked unto Him, as their "cloud by day and pillar of fire by night," to direct them in every undertaking.

During the past year, our Heavenly Father has mercifully preserved us from the wars, pestilence and desolating judgments with which other portions of the world have been afflicted;—He has smiled upon us with seasonable sunshine and showers, and crowned the fields with his abundant goodness; our Commerce, Navigation, Manufactures, and the honest industry and exertions of all classes of our fellow citizens have been unusually prospered;—the means and institutions for Literary, Scientific and Religious instruction are increasing in number and usefulness;—and the charitable exertions of the Benevolent throughout the world have been eminently successful in promoting the happiness and improvement of mankind. With a few exceptions in distant parts of our nation, the year that is drawing to a close has indeed abounded in blessings, and an unprecedented degree of Health and Prosperity has prevailed throughout our State. Truly we have reason to exclaim, "the Lord is good to all, and His tender mercies are over all His works."

While gratefully acknowledging the infinite goodness of a kind Providence, let us seriously inquire, if our conduct, individually and as a community, has manifested the gratitude and obedience reasonably due to our Almighty Benefactor. Let us confess and deplore our numerous transgressions of His holy law, and devoutly pray, that all Uncharitableness, Intemperance, Oppression, Impiety, Immorality and Crime may cease to darken the land, and that our Beloved Country, in all its relations, may still continue to be the object of the favor, and not be visited with the frowns, of a Beneficent and Merciful God.

In this season of general rejoicing, let us not be forgetful of those who are suffering under bereavements, sickness and affliction. May the hand of charity be ever ready to minister to the wants of the destitute, and the consolations of sympathy and friendship to alleviate the calamities which humanity cannot remove.

And may we all, whether in prosperity or adversity, in happiness or sorrow, be enabled to realize the Divine Source from which every blessing as well as trial proceeds. And above, all let us acknowledge with thankfulness and joy the infinite obligation conferred upon our race by the Revelation of our Blessed Saviour, and the Glad Tidings of a way of Reconciliation to our God, and of Life and Immortality in a future world.

Given at the Council Chamber in Portland, this fifth day of October, in the year of our Lord one thousand eight hundred and thirty one, and in the fifty-sixth year of the Independence of the United States of America.

SAMUEL E. SMITH.

By the Governor:

ROSCOE G. GREENE, Secretary of State.

Inventions.—We have before us a record of all the improvements in the arts, mechanics and manufactures invented in the United States and entered in the Patent Office since the year 1793, when the first patent law was passed. It is contained in a document transmitted last winter to Congress by the Secretary of State, and comprises a list of no less than six thousand and inventions, the product of American ingenuity in the course of thirty-six years.

During that period the plough has been made to undergo one hundred and twenty-four improvements. One hundred and nineteen threshing machines have been invented. That great problem, the extraction of butter from cream without fatigue to the operator, has been solved in eighty ways by the inventors of eighty churning; and the laundress has been allowed her choice out of one hundred and twenty-five washing machines. One hundred and twenty-three machines have been invented for making nails; the number of new spinning machines exceeds a hundred; the number of improvements in the loom is seventy-three, and in the manufac-

ture of hats forty-three. The number of steam engines exceeds a hundred, that of stoves is nearly the same. There have been forty-two new ways contrived for manufacturing combs, in which we presume is included the late ingenious invention for cutting them by a single operation, in all sorts of figures. Four new machines for paring apples have been invented, and three gridirons. Pencil cases, ramrods, razors, and suspenders, have each been subject to various improvements. An invention has been patented under the name of "dog power," another term an "elevator for pots and kettles;" and a third destined for a useful domestic purpose under the sonorous Greek name of "Hacmagalactophorus."—N. Y. Eve. Post.

A custom house officer at Milan, of the name of Console, has invented a machine, which entirely supersedes, in the artillery, the matches, &c. necessary for the discharge of cannon, and does the same service in all weathers, by night or by day, and at the same time precludes all the dangers to which mere loading guns are frequently exposed in the field, from the great haste or carelessness in the use of those burning substances. It has the advantage that the enemy perceives nothing till the piece is discharged, and the firing is more rapid (one shot every four seconds); and what is peculiarly worthy of attention, the saving of expense, in comparison with other modes of firing, is very great. The machine consists of an iron cylinder, within which there is a ramrod, which being drawn, and pressing on a case or cap, in front, with fulminating power, recoils with great force, and thus effects the discharge of the piece. The importance and the ingenuity of the contrivance are in the case. The secret is known to nobody, and the inventor will not disclose it till his improvement is adopted by the artillery in general. The machine is so light, that one man can use it without inconvenience like a common ramrod; at the same time it is so durable that 5,000 shot may be fired in succession without weakening its power. The experiments fully satisfied all those who witnessed them.—Literary Gazette.

BANK EMBEZZLEMENT.—We understand that there has been recently discovered a singular and extensive fraud, which was practised on the Bank of New York as far back as 1826 and 1827. A gentleman who is now in that establishment detected a forged balance in one of the accounts kept in 1827, and was induced by this circumstance to make a thorough investigation of the books, upon which he discovered that upwards of forty thousand dollars had been embezzled. The person suspected of having committed the fraud was one of the chief clerks when it was committed. He has been absent in Europe, and has resided principally in France, since he left the establishment until about six weeks ago. From the ingenious manner in which the balances were forged, it is difficult to detect them. A warrant was issued on Saturday evening for the arrest of the accused, but he has as yet eluded the vigilance of the Police Officers.

N. Y. Courier & Enquirer.

The exports of goods of Domestic growth and manufacture from the United States for the year ending September 30, 1830, were of Cotton 298,459,102 lbs. valued at \$29,674,283; of Tobacco 83,810 hds. valued at \$5,586,365; of Flour 1,227,434 bbls. valued at \$6,085,953;—Soap 5,361,467 lbs. Candles 2,443,045 lbs. together valued at \$619,238; Refined Sugar 1,586,220 lbs. valued at \$193,084; Wax 581,201 lbs. valued at \$153,666; Hats \$309,332; Boots and Shoes 360,128 pairs valued at \$388,603; Sperm Candles 1,082,941 lbs.; Sperm Oil 50,814 gallons; Whale Oil 1,433,196 gallons valued at \$606,944; Domestic Cottons, viz.: \$61,800 printed and colored; \$964,196 White; \$1093 Nankens; \$24,744 Twiss and Thread; \$266,350 of all other kinds. Total \$1,318,183.

PIANOS.—It is stated in the Transcript that ten years ago, the value of all the Pianos imported into the United States, did not exceed \$25,000 per annum, and the fabrication of them was hardly known as a branch of our domestic manufactures.—Since that period the demand has increased so rapidly, that the annual sale of a single establishment in New York, exceeds \$100,000. The American manufacturer possesses, it is said, a great advantage over others, in being able to combine all the improvements patented in England, and using them to the perfection of a single instrument; while the competition in that country induces the manufacturer to guard his "patent right" with a degree of jealousy which prevents any combination of superior qualities.

THE POLISH VOLUNTEERS.—The Washington Globe announces that by order of the President, directions have been given from the Department of State, to the U. S. Attorneys of the Districts of New York and Philadelphia, to inquire into any infractions of the act of Congress, prohibiting the enlisting of men to serve any foreign nation, and to cause persons who have been guilty of a violation of the act to be presented according to law.

The dwelling of Mr. Henry Lewis, Prince George Co. Va. was burnt on the 6th inst. and Mr. L. perished. His negro boy stated that his master being taken with a chill ordered him to make a large fire in his room, which he did; and went to sleep in the same room, that the fire awoke him, and he had barely time to escape.

A CORINTHIAN. We have received two or three numbers of a seven by nine sheet, called the "Mirror," published occasionally in Corinth, Penobscot Co. Me. Its design appears to be to hold up the Mirror to talents and busy bodies.

MACKEREL.—This fish, says the Newburyport Herald, was never more abundant in our bay than on Sunday, Monday, and Tuesday of this week. A solid shoal of miles in extent lay outside of our harbour, within 12 miles, and gave incessant occupation and fine sport to a large fleet of mackerel-men. The number of craft engaged was supposed to be about 300. We have already stated that one vessel took, in a single day, 70 barrels. On Wednesday, the shoal had disappeared.

The Corporation of Georgetown have passed a law rendering it penal for any free negro to receive from the Post Office, have in his possession or circulate any publication or writing, of whatever description, of a seditious character; and particularly the newspaper called the Liberator, published at Boston. The punishment for each offence to be a fine not exceeding twenty dollars, or imprisonment for not more than thirty days. In case of inability to pay the fine and prison fees, the offenders are to be sold as servants for four months.

Painters should visit Poland.—Ambrose Phillips was, in his conversation, solemn and pompous. At a coffee house he was once discoursing upon pictures, and pitying the painters, who in their pieces, always drew the same sort of sky. "They should travel," said he, "and then they will see that there is a different sky in every country: in England, France, and Italy, and so forth," "Your remark is just," said a grave old gentleman who sat by: "I have been a traveller, and can testify that what you observed is true; but the greatest variety of skies that I found, was in Poland." "In Poland, Sir," said Phillips. "Yes, in Poland, for there are Sobiesky, Poniatowsky, Sarbrumsky, Jablonsky, Podebrsky, and many more skies, sir, than are to be found any where else."

PLATE POWDER. Take of cream of tartar and whiting, of each two ounces, and alum one ounce. Reduce them to powder, and sprinkle them with very strong vinegar, and leave the powder to dry, after which repeat this process twice. The mixture is then to be powdered again, and put very dry into a wide mouthed bottle. All that is necessary for use is to take a little of the powder, moisten it with water, and rub it on the silver with a piece of linen or brush; afterwards wash the silver in cold water and wipe it carefully dry.

FLOATING SAW MILL. A Baltimore paper states that "two enterprising lumber merchants of Baltimore, have purchased a steam-boat which they have converted into a saw-mill, and mean to ply about the water courses of Maryland, cutting up the timber which has heretofore been without a market, for the want of transportation, at the rate of 14,000 feet per day."

A large and respectable meeting of the citizens of Boston, without distinction of party, was held on Friday evening, at the Old Common Council room, Court-square, William Tileston, Esq. in the Chair, and Gen. J. S. Tyler, Secretary; at which Gen. Theodore Lyman, Jr. was nominated for Mayor, and a committee appointed to acquaint him with the nomination, and ask his acceptance. The meeting was adjourned to Monday next, half past six o'clock, P. M.

The Oswego Press states, that a female of that village took it into her head that she would appear to advantage if dressed in the clothes of a dandy. So she dressed up and walked out. But the uncircumlocution minister of justice sent the lark off to Salmon river jail! What un gallant justice!

BOTANIC GARDEN AT CALCUTTA.—This establishment has been placed upon a foot-ing surpassing anything of the kind known in Europe. The spot of ground is no less than five miles in circumference, and upwards of three hundred gardeners and laborers are employed in the charge of it; the superintendence of it is under the care of Dr. Wallich; a pupil of the celebrated Horner of Copenhagen.

Snow Storms.—The snow fell in St. Albans, Vermont, on the night of the 11th inst. to the depth of from three to four inches. There has also been a generous sprinkling of snow, in some parts of Maine. Snow fell in the vicinity of Huntington, Pa. on Friday week.

In Albany, a large establishment has adopted the plan of paying their workmen on Monday instead of Saturday night; and the proprietor has been thanked by wives of many of his men, for the change, as their husbands now bring home their earnings.

Daniel Holt, who pleaded guilty at Buffalo, N. Y. to the charge of murdering his wife has been sentenced to be hung on the 18th Nov.

Chief Justice Marshall is stated to be on the recovery.

The General Assembly of Rhode Island will convene in North Kingston on the 31st inst.

Col. Keith, the nullification candidate, has been elected to the Legislature from the city of Charleston, by a majority of 8 votes.

A Mrs. Goodhue lately committed suicide at Tuscaloosa, Alabama, during a temporary fit of insanity.

Benjamin W. Richards, Esq. has been unanimously elected Mayor of Philadelphia.

Mr. Nichols, the Ventriloquist, is performing in New York.

It is stated that 1800 houses have been burnt at Pera, near Constantinople, and 60,000 people were without shelter.

APPOINTMENTS.
Br. Moses McFarland will preach on Sunday the 30th inst. in Clinton village.

Br. N. C. Fletcher will preach in Waldeboro', next Sunday. He will also deliver a Lecture at Damariscotta Bridge on the evening of the same day.

The Editor expects to preach in Union next Lord's day, should the weather on Saturday be good.

Br. George Bates will preach at East Livermore on the 2d Sunday in November.

Br. G. Bates will preach in the Christian Meeting house in the eastern part of Monmouth (near the Winthrop line) next Sunday, and a Lecture at Winthrop Village in the evening.

Br. G. Wellington will preach at Pishon's Ferry in Fairfield on the 2d Sunday in Nov. and in Winthrop on the 4th Sunday in the same month.

MARRIED.
In Bowdoinham, on the 22d inst. by S. Whitman, Esq. Mr. John Deering, of Lisbon, to Miss Caroline Perry.

In Waterville, Mr. Isaac Wheeler to Miss Angelina Faunce.

In Winthrop, Mr. Lyman Alger, of Easton, Mass. to Miss Laura G. Howard.

DIED.

In this town, on Thursday evening last, Mr. Joseph B. Walton, merchant aged 33.

In Portland, on Saturday last, Mrs. Hannah Delano, relict of the late Barzilia Delano, of Cape Elizabeth, aged 86.

In West Minot, on Thursday last, Miss Chloe Dean, aged about 30. This worthy young woman has left in the memory of her numerous friends a bright example of virtue and religion. For several years she was a member of the Methodist Church; but on receiving greater light from the scriptures of divine truth, she was enabled to rejoice in hope of the final salvation of the whole human race. Her last illness, although extremely painful, she endured with an unusual degree of patience, calmness, and resignation. She had a strong desire to depart, and be with Christ—where sickness no more shall wither the flower of youth, nor sin disturb the eternal rest of the incorruptible children of God. The messengers of endless misery who visited her, could not destroy her hope nor change her faith. On being told by one of them that the only hope he could entertain of her future welfare was predicated on her past *experience*, she replied, "My hope is in Jesus Christ." Let Christians judge which of the two was the child of wisdom.

She has left a large and respectable circle of relatives and friends to mourn the loss of her society. May God comfort them, and bless them with the riches of his salvation.

She selected a text to be preached from at her funeral, together with a speaker of the Universalist order, and made all other necessary arrangements with perfect composure. And although she has deserted the wilderness in which we sojourn

CHRISTIAN INTELLIGENCER & EASTERN CHRONICLE.

POETRY.

ADDRESS TO THE OCEAN.

The lines annexed are an extract from a poem by Mr. CAMPBELL, in a late number of his new Magazine.

Yet, potent Sea!

How placidly thy moist lips speak e'en now
Along yon sparkling shingles. Who can be
So fearless as to feel no gratitude
That power and grandeur can be so serene,
Soothing the home-bound navy's peaceful way,
And rocking even the fisher's little bark
As gently as a mother rocks her child!
The inhabitants of other worlds behold
One orb more lucid than thy spacious shore
On earth's rotundity: and is he not
A blind world in the dust, deep, Deep, the man
Who sees not, or, who sees, has no joy
In thy magnificence? What though thou art
Unconscious and material, thou canst reach
The innermost immaterial mind's recess,
And with thy tints and motion stir its chords
To music, like the light on Monnon's lyre!

The Spirit of the Universe in thee
Is visible; thou hast in thee the life—
The eternal, graceful, and majestic life—
Of nature, and the natural human heart
Is therefore bound to thee with holy love.
Earth has her gorgeous towns; the earth-circling sea
Has spires and mansions more massive still—
Man's solant home that measure liquid space
On wheel or wing. The chariot of the land,
With pain'd and panting steeds, and clouds of dust,
Has no sight-glaunting motion like those fair
Careers, with the foam beneath their bows,
Whose streaming ensigns charm the waves by day,
Moor'd as they cast the shadows of their masts
In long array, or hither flit and yond
Mysteriously, with slow and crossing lights,
Like spirits on the darkness of the deep.

MISCELLANY.

[From the Stanford Sentinel.]

TRIAL OF MILLER.

Superior Court, Sept. Term, 1831. On Thursday came on the trial of the unfortunate Miller, on an information of manslaughter; for killing his two children on the night of the 8th of September.

In opening, the State's Attorney in a few words informed the Court and Jury of the nature of the offence of the prisoner at the bar, and was replied to by the Counsel for the prisoner, admitting the truth of the charges set forth in the information, but alleging the deeds to have been done under mental aberration, and that therefore the prisoner ought to be discharged.

Several witnesses were called who were at the house of Miller soon after the horrible deeds had been perpetrated, who described the condition the children were found in, and also the situation of the house and other appearances substantially as given by us in the *Sentinel* of the 13th Sept. They found Miller sitting at the window of the cellar in which the body of the eldest child was found, having in his hand a stick, on the end of which an old hoe was attached, and swinging it to and fro—he was very raving, and crying out "O, God! O, Christ! help! blood for blood!" &c. would occasionally smite his club against the cellar window, and strike with his hands, which were much lacerated and bloody, against the glass—he had no clothing on, except his shirt, which was wet, torn, and bloody—he handed his club to one of the witnesses, and desired he would assist in fighting the devils in the cellar—he called witnesses by their proper names, and after a little conversation became more quiet—conversed rationally on any subject but what related to the death of his children. The next morning, in answer to inquiries, he related the causes which had led to the fatal deeds in a mild and connected manner, and in substance the same as he subsequently related to Mr. Sherman while awaiting his trial in the jail at Fairfield. The Justice before whom he underwent an examination prior to his commitment, testified that the prisoner, in answer to the complaint which was read to him, said he was innocent—that he had always been affectionately fond of his wife and children, and insisted that he had not killed them, but that they were dragons with which he had fought. He appeared mild, and conscious of the proceedings which were then being had against him. The officer who conducted him to jail, testified to his calmness and willingness to go with him, and that he conversed rationally on all subjects but that under consideration. In short, all the witnesses agreed to his former respectable standing in community: a man of integrity, modest, industrious, prudent, for many years pious, and apparently very much attached to his family.

R. M. Sherman, Esq. Counsel for prisoner, gave in a very interesting statement of an interview he had with the prisoner at the jail, soon after his commitment; but owing to the great crowd of spectators present, and the distance we were from him, we were unable distinctly to understand all he said. The following, however, are substantially the facts:

Witness called at the jail for the purpose of conversing with Miller: not as counsel, but as a private citizen—found the window of his room darkened by a curtain—knocked, prisoner inquired who was there—witness gave him his name, prisoner then removed the curtain, and at request of witness, gave witness his name, the name of his parents, also of his master with whom he served an apprenticeship at the shoemaking business, told of his marrying, of his uniting himself with the church, and many other incidents of his life, as also of the causes which had transpired to bring him into the condition in which witness then saw him. His conversation throughout was very connected, tranquil, and reasonable, excepting that relating to the killing of his children.—Prisoner stated to witness that he united himself with the church at North Stamford a number of years past, but that he never experienced true religion until last March—at this period Four Days Meetings commenced in our vicinity)—said he then became convinced that some of the

doctrines of his church could not be substantiated from Scripture, stated his own religious belief on the point with which he differed from the church, and cited texts of Scripture in a very rational manner, and applicable to prove his position. He made his views on the subject known to his brethren, and from that time he discovered in them a coldness toward him. Not long afterwards, prisoner said Mr. Wilcox preached at North Stamford—[this was at a Four Days Meeting]—thought he preached very well, but could not relish his doctrine—told his brethren wherein he differed with the church, which was on the subject of christian perfection, in which prisoner believed—his difference with them soon became a matter of public conversation, and prisoner discovered their coolness towards him increased. On Sunday previous to the fatal 8th, prisoner attended church at North Stamford, when Mr. Fuller preached on *perfection*, the doctrinal point at issue between them, and prisoner thought, the sermon particularly pointed at him. On Monday morning he told his wife that his Clergyman and his brethren had become his enemies, and said he must live closer to God; to that end he commenced fasting, and afterwards took little or no food, and spent most of his time in reading, and prayer. On Thursday the 8th, he said a person came to his house and took him by one hand and his wife by the other, that his hands felt soft and different from that of men's hands in general, and through the eye of faith he saw the stranger who had called on him was an angel from heaven—his wife called him a beggar, but she had no faith and was blinded—the man put a slip of paper in prisoner's hand, and prisoner retired to another room and read it: it purported that the bearer had fallen among pirates and been robbed of all he possessed, and was soliciting the assistance of the charitable—prisoner fell upon his knees, and in prayer asked the Lord what he should do, when a voice from heaven directed him to render such assistance as was in his power, he returned and gave the angel his pocket-book and contents—[it was subsequently ascertained that the pocket book contained \$5]. That night the prisoner and family retired to bed at the usual hour—in the night he heard a noise like chariots rolling with great speed over pavements, and he had no doubt they were the same as described in *Revelations*—after hearing these chariots he fell asleep; his wife, however, soon awoke him, and said it thundered very heavy; he told her it was not thunder, but the last Trump of God; that the Judgment Day had come, and the earth was about to melt with fervent heat. Prisoner left the bed and kneeled down by its side to pray, his wife likewise, to prepare themselves for the change—while at prayer three devils entered the room, one large and two small ones—prisoner knew they were devils from the intolerable smell they brought with them, the largest of which he described as being something like a woman with large horns—this devil attacked his wife, he attempted to rescue her from his clutch, they had a great fight, but the devil overpowered him and carried his wife off. In the mean time, a dragon came out from under the bed, seized hold of one of his children, and pounded it so that the poor child screamed terribly—prisoner prayed for renewed strength, and then attacked the dragon—they fought hard, and he finally got the child from the dragon and threw it out of the window to keep it out of the monster's way—another dragon had seized the other child, and while attempting to rescue that, he heard the one out doors scream, and knew from its cries the dragon had again attacked it.

The Lord in this crisis, he said, gave him renewed strength, and enabled him to thrust the other child out of the window, and then to plunge out himself, that he might defend his children together; and in his descent from the chamber window, he said, a sheet was let down from heaven which entangled in his feet let him carefully down, so that he received no injury in falling—here he had another severe engagement with the dragons, who had now transformed themselves into his children—he caught them by the heels, and after beating them against the wall, threw one into the cellar and the other amongst the weeds. Prisoner related the circumstance of his neighbors coming to his house that night, and mentioned some of their names—said they told him he had killed his children, and that he was now in prison to be tried for that offence—but he said they had no faith; that through the eye of faith he could see his children, who were not dead but under the power of the devil, which would continue five months from that time, when they would return to him.

Mr. Sherman stated that the prisoner during his recital of the affair, gave no evidence of any compunction of conscience for what he had done; but exhibited feelings of commiseration for the condition his family must continue in until the expiration of the five months. On all other subjects he reasoned well, appeared perfectly rational and pure minded, and with readiness would turn to texts of scripture in a Bible he had to prove the doctrine he advocated.

Having gone through with the testimony the Judge gave the case to the Jury with scarcely a remark; neither were any remarks submitted by the counsel on either side. The jury rendered an immediate verdict, that the facts set forth in the information were true, but that the prisoner be acquitted on the ground of insanity.—On application of prisoner's counsel, the Court ordered the prisoner to be delivered to his friends, on their becoming bound to provide for him as the exigencies of his

case may require. This was complied with, and the prisoner discharged.

During the trial, the prisoner's countenance appeared perfectly calm; though somewhat languid. The commiseration of a crowd of spectators who witnessed the trial, for the unhappy situation of Mr. Miller, which was expressed in their countenances, may be more readily imagined than described; and the causes which have transpired to bring him into his present condition, require no comment to direct the reader to form a correct conclusion.

Christian Consistency.—A Christian has no right anywhere or under any circumstances to be anything else than Christian. He must ask about a political as well as any other act, the question, is it right or wrong—and by the answer to that question he must be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God in a caucus, as any where else. To prefer our own interest or party, to that of our country, is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling"—"Whosoever denieth me before men, him will I deny before my Father which is in heaven."

How to Live.—A man should live in the world like a true citizen; he may be allowed to have a preference to the particular quarter, or square, or even alley in which he lives; but he should have a generous sympathy for the welfare of the whole; and if, in his rambles through this great city, the world, he chances to meet a man of a different habit, language, or complexion, from his own, still he is his fellow creature, a short sojourner, in common with himself; subject to the same wants, infirmities, and necessities; and one who has a brother's claim on him for his charity, comfort or relief.

Anecdote. An itinerant preacher, who was not very remarkable for his energy of style or brilliancy of thought, was once hammering out the gospel to a slumbering audience in Freetown, when he stopped short in his discourse, and with renewed vigor exclaimed—my friends, what do you suppose my little grandson calls *bread*? This unexpected query awakened the congregation, who commenced guessing. After some ten or twelve had guessed wrong, a great gawk drawled out now Mr. minister you are to tell us what he calls it—Why, replied the Reverend gentleman, he calls it *bread*. After this there was no more slumbering.

Repentance. The late Rev. Mr. G—, happening one day to go into the churchyard, whilst the beadle was busily employed, neck-deep in a grave, throwing up the mould and bones, to make way for another person, thus accosted him: "Well, Saunders, that's a work you're employed in well calculated to make an old man like you thoughtful. I wonder you didn't repent of your evil ways." The old worthy, resting himself on the head of his spade, and taking a pinch of snuff, replied, "I thought, sir, ye had kent that there was no repentance in the grave."

Russian Justice. The following story gives a lively idea of the Russian rule of Poland: A Jew met a Cossack in the forest; the latter robbed him of his horse. On returning to the town, he lodged a complaint with the Mayor in command, who was (with what truth we shall see) reputed to be a most rigorous disciplinarian. The Cossacks were paraded, the robber was pointed out, when with the utmost effrontery he declared he had found the horse. "How," replied the Jew, "I was on his back." "Yes," retorted the Cossack, "I found you too; but having no use for a Jew, I did not keep you." The excuse was deemed sufficient, and the Jew lost his steed.

Stilpon the philosopher, when his city was destroyed, with his wife and children, and he escaped alone from the fire, being asked whether he had lost any thing, replied, "all my treasures are with me—justice, virtue, temperance, and this inviolable principle, not to esteem any thing as my proper good that can be ravished from me."

A young Russian Nobleman, travelling in Germany, struck with great violence the postillion who drove him. "Take care," said a bystander, "you will kill him!" "Oh, as for that matter," said the Russian, "I am rich enough to answer for it. What do they charge for postillions in this country?"

An editor in Ohio extracts a running account from his books, for the benefit of his brethren, respecting B. R. Wickham, Esq. Dr. to 1 year's subscription \$2 50, and per contra, Cr. by running away—in full \$2 50.

Help Wanted. WANTED in a family, consisting of three beautiful children, blest with a good father and a kind mother, besides much people in the way of company, a GOOD GIRL to do household work. One who is not a light fingered Methodist night meeting gadabout would be greatly preferred, as we have always suffered much from such characters. The customary wages in cash will be paid. Apply to the EDITOR of this paper in August.

Furniture Warehouse.

MOSES MELLEN has constantly for sale, at his Warehouse, Chambers corner of Union and Anna-streets, (entrance 38 Union and 74 Anna-street,) a very extensive assortment of FURNITURE—viz:

Looking Glasses,	High Post Bedsteads,
Couches,	Field ditto
Sofa-Bedsteads,	French ditto
Bureaus,	Low Post ditto
Secretaries,	Cot ditto
Fancy Chairs,	Bed Keys, Grecian Card Tables,
Patent Seat Rocking do.	do. Dining do.
do. Nurse do.	do. Pembroke do.
Common Rocking do.	do. Work do.
do. Nurse do.	do. Dining do.
Flag Seat Kitchen do.	do. Pembroke do.
Settees,	do. Card do.
Feathers of all kinds,	Birch Dining do.
Feather Beds,	do. Pembroke do.
Mattresses and Paillases,	Box Bag Work do.
Bed-Ticking,	Common do.
Painted Wash Stands,	Painted do.
do. Sinks,	Mahogany Cradles,
do. Toilet Tables,	Pine, &c.
Time Pieces,	do. &c. &c.

Boston, Sept. 14, 1831. 37—eopm.

MAYNARD & NOYES' INK POWDER AND LIQUID INK. In 1818, the manufacturers determined to furnish the American public with Ink Powder and Ink, which should satisfy those who apply it to the most important uses in banks, public offices, schools, &c. and succeeded most fully, as the following testimonials will show:

American Bank, Boston, Aug 18, 1831.

Messrs. MAYNARD & NOYES,

Gentlemen—I have been using your black liquid Ink in this Bank for 2 years past, and have no hesitation in pronouncing it superior to any I have heretofore used.

Respectfully yours,

W. H. ODORINE, Cashier.

Register of Deeds' Office, Boston, June 15, 1830.

Messrs. MAYNARD & NOYES,

Gentlemen—Having used your Ink about seven years, I have the pleasure of informing you, that it fully answers my expectations; and from the appearance of the Records in my office, I am satisfied that it is superior to any I have ever used. It flows well and gives a beautiful permanent black.

Yours, respectively, HENRY ALLINE.

Cheshire Bank, Keene, N. H. Jan 1, 1831.

Messrs. MAYNARD & NOYES,

Gentlemen—Yours of Dec. 27, was duly received; in reply to which I briefly state, that I have used the Ink Powder manufactured by you, and no other, for more than ten years last past. I think it makes the best Ink I ever used, and while the quality remains pure, I shall not think of looking for any other kind.

Yours, respectfully, N. DANA, Cashier.

Bank of Michigan, Detroit, July 5, 1830.

We have used Ink, prepared from Messrs Maynard & Noyes' Ink Powder, for several years past, and are quite satisfied with it. It flows easily from the pen, and has a brilliancy and permanency of color which are not commonly found in other Ink.

C. C. TROWBRIDGE, Cashier.

BEWARE OF COUNTERFEITS. We are sorry to have to add to the above testimonial the evidence of COUNTERFEITERS who, by selecting it for imitation, declare their opinion that it stands foremost in commanding a ready and extensive sale. To enable purchasers to distinguish the genuine from the counterfeit and thus protect themselves from the fraud, the manufacturers have adopted a NEW LABEL, composed of intermingled colors of black and red.

For sale by P. SHELDON, Gardiner, and C. SAULDING, Hallowell. 4 mo. 38.

Guardian's Sale.

TO be sold at Public Auction at the house of Nancy Jackson in Pittston, by virtue of a license from the Probate Court for the County of Kennebec, on Monday the thirty-first day of October next, at three of the clock in the afternoon, the whole or so much of a certain piece or parcel of land of Margaret Jackson, Joseph Jackson, William Jackson and Louisa Jackson, minors, of said Pittston, as will produce the sum of two hundred and fifty dollars for accruing expenses for the payment of the just debts from said minors, including ten dollars for incidental expenses—said Land lying in said Pittston and bounded as follows: Northeast by Ephraim Hunt's land and westerly by land of Jacob Bailey, containing about fifty acres more or less and being the same land conveyed by James Morris of Pittston to Joseph Jackson the twenty-eighth day of December, 1822.

NANCY JACKSON, *Guardian.*

Pittston, Sept. 23, 1831. 39*

NOTICE. It is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of MICHAEL TAPPAN, late of Gardiner, in the county of Kennebec, yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs—All persons therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to E. SAWYER TAPPAN, Adm'r.

Gardiner, Aug. 8, 1831. 36

E. SAWYER TAPPAN, Adm'r.

WHITE MARBLE GRAVE-STONES. A FEW pairs of superior white Marble Graves, from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.

Apply to P. SHELDON.

Gardiner, May 10, 1831. 19.

Wanted, 30,000 BUSHELS of POTATOES, delivered in good Shipping order, at Long Wharf in Gardiner, or at the starch manufactory.

On hand and for sale, at the Store on the same Wharf, 100 lbs. Liverpool SALT.

R. H. GARDINER, JR.

Gardiner, Sept. 28, 1831. 39

LIST OF LETTERS

Remaining in the Post Office, Gardiner, Maine, September 30, 1831.